

sage in an unknown tongue ; that is, it would sound something like the Indian or Chinese language to us. After he sat down the whole meeting was awe-struck, spell bound and praying for an interpretation. Presently another brother got up and said it (the speaker's message) was without a seal, that there was a spiritual kingdom and also a literal ; personally I was in harmony with the interpretation, and thought it was the smartest way to whip an opponent that I had ever witnessed. The speaker himself professes to be an interpreter, he of course gracefully accepted the interpretation, as they always did during the convention. There is scarcely any cavil over any interpretation no matter how deep it may cut someone. He or she accepts it as from the Lord. No matter who is on the floor, or what is going on, when someone gets a tongue he gets the right of way, everything else stops and the interpretation may change the order of exercises at once.

This may read like a fairy tale, but I saw these things with my own eyes and these people are not ashamed of them, but it is to them as a seal of God upon their work. I do not doubt their sincerity, neither will I affirm that they never had a direct message from God, but every case of whatever nature that I witnessed, and there were many, could have been directly dealt with from the *written* word in an open handed manly manner as Christian men ought to do, but this I frankly admit, that to a people that sacredly believe in this manner of God's dealing with them, it is a remarkably expeditious way of settling difficulties. In fact I witnessed one case of this kind ; there was danger of a personal encounter, someone got a "tongue" and the matter was at once beautifully and satisfactorily settled.

The puzzling question to me is why God should give direct messages in unknown tongues to a people that reject and spiritualize much of the written word. If Second Adventists are allowed to spiritualize the unfulfilled prophecies and revelations, if they are allowed to deny the resurrection of the wicked for judgment, as the *Word* says they shall be, if the one thousand or more denominations are to be allowed to spiritualize to the same extent, there is not enough of Bible for all of them to get a slice. It is the Holy Spirit's peculiar function to interpret the written Word, not to give an unwritten one. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17. What more is needed ? If this is heeded, what presumption to look for new revelations, when we already have more than we can assimilate in our lives.

If Gen. Lew Wallace had been at this convention he might be able to reproduce it on the printed page. I cannot, but I readily submit that if the tension, the momentum, the apparent power that was so continually

manifest was unadulterated Holy Ghost power, such as came on the apostles on the day of Pentecost, there will come in the near future a spiritual cyclone from the east here that will reach to the ends of the known world, as it did in the days of the apostles, but if it was largely lung power it will of course spend its force in its own vicinity. Because of the noble Christian spirit, deep devotion, and great zeal that characterizes this people I am inclined to heed the advice of Gamaliel, and wait for further developments.

Some seven years ago I planted my feet flat upon the written word of God, allowing no man to spiritualize a single sentence of it unless the literal is impossible under the power of Almighty God, and here alone I can stand as on Pisgah's heights, and look at the storms and waves of "higher criticism" of spiritualizing skepticism and powerful delusion without wavering in my faith. Only for this, I do not know where I would be, as I get almost everywhere and read almost anything. It is astonishing what unbelief and skepticism one sees from this attitude, but blessed be God one is safe regardless of it all.

I am sorry I had to write this kind of a report of this convention. Brother Helme gets the *EVANGELIST* and will no doubt read it ; humanly speaking it will seem ungrateful to him after so kindly inviting me to come up here, and so royally entertaining me while here, but my jealousy for the word of God impelled me to enter my protest against what I believe to be palpable error. I love dear Brother Helme and his people, and if I have in any way misrepresented him, I will gladly see that proper correction is made.

WHY DO WE OBSERVE THE WASHING OF FEET IN THE KEEPING OF THE LORD'S SUPPER ?

Z. T. LIVENGOD

In the New Testament we are constantly and forcibly reminded of the great and vital necessity of cheerfully obeying at all times the Master and Teacher. If we would be his friends, we must *obey* him ; If we would receive the Holy Spirit, we must obey him ; If we would have his providential care and protection, we must *obey* him ; If we would enter the pearly gates and be admitted into the Holy City we must keep his commandments.

The first reason why we practice foot-washing, is because the example and oral teaching of Jesus demands it, and demands it *vigorously*. That Jesus washed the disciples feet at the same time, and in immediate connection with the bread and wine, or eucharist, and that it was then a part of the Lord's supper is beyond dispute.

If Jesus put it there it was by divine appointment ; and had a divine purpose, tho we may not comprehend that purpose. Jesus took every imaginable and conceivable excuse and misunderstanding about the matter into consideration and observed the sac-

rament in the manner that was most convincing, and settled most securely all possible doubts and quibbles. Not knowing that Jesus made it an ordinance, Henry Ward Beecher in a sermon said, "that he could not understand why foot-washing never was made an ordinance." For he said, "It sinks deeper than the ordinance of the Lord's Supper, (meaning the eucharist). It has a profounder grip upon man's nature, duty and destiny." Beecher in the same sermon and immediately following the above said, that Jesus was subject to luminous hours and the time this was spoken was one of those hours ; For he came from God and was about to go to God again.

Lyman Abbot in writing about Henry Ward Beecher and his teaching said this : "Is the Lord's Supper (eucharist) commanded ? The language is not one half so explicit as that which accompanied the rite of foot-washing, which the church has discarded because it has ceased to be profitable." Dr. Abbot was making this statement in order to justify Beecher in his loose way of adhering to rite and ceremonies, maintaining that it was not necessary to obey any of them. I am referring to these men to show that the plain teaching of the word of God means that foot-washing is to be obeyed as Jesus did.

My second reason for this practice is, that history is a good witness in the case. I will only quote a few. St. Chrysostom in his Homilies on St. John in Homily LXXI in writing upon the divine teaching of the rite gives his testimony. I can not give the quotation because of its length, and refer the reader to "The Nicene and Post Nicene Fathers Vol. XIV, page 260. St. Augustine in the same work on page 306 Vol. VII. After treating the subject of foot-washing says, "It is far better, and beyond all dispute more accordant with truth, that it should also be done with the hands ; nor should the Christian think it beneath him to do what was done by Christ."

My third reason is because of its helpfulness and teaching to the believer. The needful teaching of continued humility are apparent to all. Pride and self-esteem and vanity are in the world, and there is even too much of it in the church. We need humility. Foot-washing is a reminder and teacher. Then too at our very best we sin and come short. This rite, when kept properly, will give us the assurance of forgiveness. The fact of Jesus commanding this rite, and observing it himself, is sufficient reason for any believer to give prompt obedience.

RIGHTEOUSNESS AND PROSPERITY

A. J. HIXSON

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." By studying carefully the context there appears a deep significance in the language of Jesus. There is evidently a relationship of cause and effect between